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PLANS

OF THE

SUNDAY-SCHOOLS

AND

SCHOOL OF INDUSTRY,

ESTABLISHED IN THE

CITY OF BATH.

BRITISH MUSEUM

PLANS

OF THE

SUNDAY SCHOOLS

AND

SCHOOL OF INDUSTRY,

ESTABLISHED IN

THE CITY OF BATH;

WITH REMARKS, BY A GENTLEMAN OF THE COMMITTEE.

PUBLISHED FOR THE BENEFIT OF THE SAID SCHOOLS.

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MDCCLXXXIX.

BRITISH MUSEUM

To the Committee of the Sunday Schools and School of Induſtry, at Bath.

GENTLEMEN,

THE frequent applications made to me for Plans of the SUNDAY SCHOOLS, and SCHOOL OF INDUSTRY, eſtabliſhed here, and your deſire that they might be made public, induced me to collect ſuch Rules as have by experience been found to anſwer, and are now conſidered by you as permanent. The general approbation expreſſed by thoſe who have viſited the Schools, and ſeen the children at the Abbey, makes me flatter myſelf that the following plans may be of ſome utility to ſuch Ladies and Gentlemen as are inclined to eſtabliſh ſimilar Schools in other places.

If they ſhould in any degree contribute to the increaſe of an inſtitution that has Religion and Induſtry for its baſis, I ſhall think myſelf amply rewarded.

I am, Gentlemen,

Yours, &c.

W. B.

Bath, 1788.

PREFATORY ADDRESS

ON THE INSTITUTION OF

SUNDAY SCHOOLS.

WHEN Sunday Schools were firſt propoſed to the publick, they met, as all plans generally do, with advocates and opponents; fortunately however for the inſtitution, among the former were Divines and Lawyers eminently diſtinguiſhed for their ſuperior learning, ſenſe, and virtues.

Nevertheleſs, objections ſtill prevail; and as they are zealouſly circulated in the public papers by thoſe who hold opinions unfavourable to the meaſure, it is neceſſary for its friends to have recourſe to ſimilar means for its juſtification.

The fact is, that the arguments made uſe of by the opponents of Sunday Schools chiefly turn upon certain ſuppoſed inconveniences which may *poſſibly* ariſe to ſociety from their continuance, without conſidering at the ſame time the more *probable* advantages which, as far as human reaſon may preſume to propheſy, cannot fail to reſult from the proper management of the inſtitution. And already, indeed, Providence has been graciouſly pleaſed to give ſo evident a bleſſing on the endeavours of thoſe

who conduct this extenſive charity, that I am able to appeal from imaginary miſchiefs to poſitive and perſonal experience of its public utility.

Accordingly in this city, where I reſide, the ſame children who, before theſe ſchools were eſtabliſhed, were ſeen every Sunday rudely rioting in the ſtreets, and offending the inhabitants by their dirt and profaneneſs, are now collected every Sabbath in the different ſeminaries appointed for that purpoſe, in different parts of the town, where they are obliged to appear clean, are taught to behave decently, and are inſtructed in the diſtinguiſhing Principles of the Chriſtian Religion.

There is another advantage they derive from thus being regularly aſſembled together on a ſtated day in each week, that they become reconciled to confinement, and are habituated to behave with ſilence and reſpect in the preſence of their ſuperiors: for a certain number of reſpectable Ladies and Gentlemen have undertaken the exemplary office of being viſitors of the ſeveral ſchools, and each takes one of them in particular as the object of her or his peculiar inſpection. By this means a degree of emulation is promoted among the children; and thoſe who appear to have profited moſt by the moral and religious inſtructions of their teachers and viſitors, are ſtimulated to perſevere by ſuitable encouragements.

Their aſſembling at church, for the religious purpoſes of the day, is evidently a pleaſing duty to themſelves,

themſelves, and alſo affords great ſatisfaction to all who behold them. I have often ſeen tears of ſenſibility ſhed, by Gentlemen as well as Ladies, at ſo pleaſing and affecting a ſight. The parents are alſo induced to attend divine ſervice, from the heartfelt pleaſure they receive in beholding their children attentively performing the devout exerciſes of the ſacred place.

Add to this, that the preſence of the Gentlemen of the Committee, together with the viſitors, and perſons of rank and fortune, raiſes in the children and their parents a better opinion of themſelves; impreſſes upon them a certain ſelf-reſpect, which is one of the great guards of virtue; and being thus mingled in one common congregation with their protectors and ſuperiors, they no longer entertain the diſpiriting ſuſpicion that they are a diſtinct and rejected claſs of beings, but ſtand in the ſame relation as the reſt of mankind to the Univerſal Father of Heaven and Earth.

Thus Sunday Schools have brought together the ſeveral links of that great chain of ſociety which has too long been broken and ſeparated; I mean that which has united the rich and poor; thus ſtrikingly exhibiting the reciprocal relation they ſtand in to each other. The rich are now better acquainted with the wants and diſtreſſes of the poor; they perceive that the vices of the loweſt orders are leſs owing to an innate depravity of nature, than to their having been totally deſtitute in

their early years of every moral and religious inſtruction. The poor, on the other hand, ſtruck with this humane attention to them and their children, are ambitious to acquire the eſteem of their generous guardians and inſtructors; and knowing it can only be attained by a moral and religious merit, they become from intereſt, as well as principle, good Chriſtians, and uſeful members of ſociety.

The only material objections to Sunday Schools appear to me to be,

1*ſt.* That what the children learn on one Sunday is forgotten by them before the next.

2*dly.* That teaching children to read will make them unwilling to enter into the lower occupations of life.

In anſwer to the firſt, I will take upon me to declare, that many children, who have had no other education than that which they received in the Sunday Schools, have been able in one year to read the Pſalter; and ſeveral children not ſeven years of age, have repeated to me three Collects in ſucceſſion. Others, who would never have had any education from their parents, are now aſſiſted by them at their leiſure hours in their reſpective occupations.——The firſt great objection being thus removed,

To the ſecond I reply, that learning to read will not have the bad effect alledged; for ſhould the children

children have no other reaſon for not entering the lower occupations, but that of their being able to read, (which many thouſands in their line of life cannot) this cauſe will ſoon be removed by the inſtitution of Sunday Schools. As the greater part of the children in this kingdom will in a few years be able to read, and as it will then be conſidered a diſgrace to parents to have children of a proper age who cannot read, all will be induced to acquire this neceſſary branch of learning.

Now that this knowledge is not in fact detrimental to Society, cannot be more ſtrongly proved than by the behaviour of the loweſt among the natives of North-Britain, who are allowed by all who have any connection with them, to be an obedient, diligent, induſtrious, and frugal claſs of men, conſequently are better ſervants of every ſort; and whoever has had them under his command, as ſailors or ſoldiers, will do them the juſtice to declare, that they are governed with leſs trouble than any other ſet of people of this iſland.

When it is conſidered that we live in a free country, that the Scriptures are permitted to be read by every one, is it not as great a degree of cruelty and arbitrary power, to deprive the poor of an opportunity of learning to read the Scriptures, as it is to prevent thoſe from reading them who are able? Whoever has attentively obſerved the conduct of the lower claſſes of the people, muſt have taken notice, that on Sunday thoſe who cannot read,

read, devote the greateſt part of the day to dangerous idleneſs, lounging, or goſſiping, whereas thoſe who can read will in general take up the Bible, and improve themſelves;—but *when ſickneſs or the evening of life advances, great is the conſolation to thoſe who can read the Scriptures.*

Who then in this country of liberty would wiſh to withhold from a fellow-ſubject and Chriſtian, ſuch a reſource, pleaſure, and comfort, merely becauſe learning to read may poſſibly be attended with ſome ſmall inconvenience to a particular part of ſociety?

" *Let them reflect, that there is no great or
" good deſign that may not have its inconvenience,
" and be embarraſſed with doubts and heſitations.
" If we are never to puſh into action till the per-
" plexities of ſpeculative and timid men are entirely
" removed, nothing valuable can be attempted.
" What ſucceſs may attend this inſtitution, no one
" can ſay; the event muſt be committed into the
" hands of Divine Providence. Some good cannot
" well avoid reſulting from the trial, and at any
" rate, whoever endeavours to promote the Chriſtian
" Religion, will have the heartfelt ſatisfaction of
" having ſincerely attempted to promote the nobleſt
" intereſts of mankind, and the temporal and eter-
" nal happineſs of the riſing generation!"

W. B.

* Theſe are the ſentiments of a learned and diſtinguiſhed character.

PLANS

PLANS

OF THE

SUNDAY SCHOOLS,

AND

SCHOOL OF INDUSTRY,

ESTABLISHED IN

THE CITY OF BATH.

THE eſtabliſhment of Sunday Schools in the City of Bath commenced in January 1785, when the following Gentlemen were appointed to be a Committee:

The Rev. Mr. Archdeacon Chapman	Dr. Lyſons
	Dr. Fothergill
Sir William Wheler, bart.	Mr. Southby
The Rev. Mr. Sibley	Mr. Coxe
The Rev. Dr. Griffith	Mr. Boylſton
The Rev. Mr. Morgan	Mr. Nichols
The Rev. Mr. Watts	Mr. Preſtwich
The Rev. Mr. Armſtrong	Mr. Cruttwell.

When it was reſolved,

That a fund be eſtabliſhed by ſubſcription for the inſtruction of poor children reſiding in the pariſhes of Bath, Widcombe, and Walcot, every Sunday, in the Principles of the Chriſtian Religion.

That

That the appointment of the ſeveral inſtructors ſhall be in the Rectors of Bath and Walcot, for the time being.

That the books of inſtruction ſhall be ſuch only as are in the liſt of thoſe recommended by the Society for promoting Chriſtian Knowledge, and ſhall be ſelected by the Rectors of Bath and Walcot.

That the children ſhall attend twice every Sunday for inſtruction, at ſuch times and places as ſhall hereafter be fixed on.

That the above Gentlemen be a Committee to wait on the Mayor and Body Corporate of this city for their countenance; and to ſolicit ſubſcriptions for carrying the plan into execution.

Who, having waited on the Body Corporate, reported that *they* highly approved of the inſtitution, and had voted a benefaction for its ſupport.

The following are the Plans of its preſent Inſtitution.

There are Thirty Sunday Schools; thirteen for boys, and ſeventeen for girls.

Each ſchool has twenty-five children, a maſter, or miſtreſs.

Each ſchool has a gentleman or lady viſitor.

The children are not admitted till they are ſix years of age.

The

The ſchools are in different parts of the city, and at convenient diſtances; they are in general ſufficiently large, and airy.

Particular care is taken to ſend the children to thoſe ſchools that are neareſt to their abode.

The maſters are paid two ſhillings and ſix-pence per week; the miſtreſſes two ſhillings.

All poor children who apply are admitted without the recommendation of a ſubſcriber.

The hours of attendance in the ſchools are from nine o'clock in the morning till one in the afternoon; and from three o'clock till they go to church, which is at half paſt five.

They are taught to read, and to repeat the Church Catechiſm, which is explained to them, and which explanation they learn by rote. Particular attention is given to their repeating the Lord's Prayer, the Creed, Confeſſion, and Reſponſes, in uniſon. Alſo that they read the Pſalms diſtinctly, and learn by rote the verſes of the Pſalms to be ſung at church; which they previouſly ſing twice every Sunday in their reſpective ſchools.

The Morning and Evening Service is read to them by their maſters and miſtreſſes, who, with the viſitors, take great pains to make the children entertain a proper ſenſe of the ſolemnity neceſſary to be obſerved when they pray to God either in the ſchools or at church.

The children are divided into claſſes, viz. Letters, ſpelling, and reading. Alſo into two claſſes of perfect and imperfect catechiſts. A premium is given on entering a new claſs, and on repeating the firſt Collect. At ten o'clock in the morning the viſitor calls over the liſt, and marks who are preſent, abſent, or tardy; the ſame at four o'clock in the afternoon; alſo hears the children read, repeat the Collect of the day, and the Catechiſm. Regular attendance, decent behaviour, a deſire to learn, and cleanlineſs, are always rewarded.

That the children may be ſilent and orderly in the ſtreets as well as in their ſchools, the maſters and miſtreſſes walk before them to and from church in a regular manner, the youngeſt firſt, and are never diſmiſſed till they return to their reſpective ſchools.

Whenever they meet any of the Committee or Viſitors in the ſtreet, they are taught to behave reſpectfully to them, and to every one who ſpeaks to them, but not to bow or curtſey when they are walking to or from church.

That the children may behave with decency and attention at church, two Gentlemen of the Committee are appointed to attend there every Sunday evening to obſerve the conduct both of the children and teachers, to ſee that they come in and go out with the utmoſt ſilence and regularity.

Each teacher delivers to one of the viſitors a paper with the number of children preſent.

The

The forms in church are numbered; the girls front the weſt, the boys the eaſt, the deſk and pulpit are on the ſouth, on the right hand of which is a ſeat for the ladies who attend the ſchools, and oppoſite the deſk, a ſeat for the Gentlemen of the Committee.

Two Pſalms are ſung each Sunday by the children; and after the ſervice a Lecture is delivered to them on the Catechiſm.

The Mayor's officers attend every Sunday at the Abbey during Divine Service, to keep the people who come there from walking about the ailes, which greatly diſturbs the congregation, and takes off the attention of the children.

REMARKS.

Twenty children are as many as one maſter or miſtreſs can take proper care of; but it being found that in general not more than twenty attend regularly, *twenty-five* are on the liſt.

Children under ſix years of age are too young to go to church, when there is only one perſon to take care of twenty-five; and few at that age can receive any inſtruction from going there. They likewiſe prevent others from being attentive; nor are they likely at ſo early an age to ſet a bad example, or behave with any great impropriety in the ſtreets.

The maſters are allowed ſix-pence a week more than the miſtreſſes, not becauſe they are better qualified as teachers, but from the difficulty in procuring them. The maſters and miſtreſſes find the apartments and forms. In many parts of the kingdom, leſs is given to them, but rent is very high in Bath.

If the hours of attendance ſhould be thought to be too many, it is neceſſary to obſerve, that the ſchools in general are ſeldom full till ten o'clock, which proceeds from the indolence of the parents. The different inſtruction the children receive, with the ſinging of pſalms, occaſions a diverſity that makes the time paſs without liſtleſſneſs. To learn to be ſilent, and to bear confinement, is the foundation on which all inſtruction muſt be built.

By reading, repeating, and ſinging, in proper time and cadence, all confuſion of ſounds is avoided, which muſt otherwiſe be very great where 800 children are aſſembled in one place. By being able to repeat the verſes of the Pſalms they are to ſing, many children who cannot read can join in ſinging. They began with learning two Pſalms, and are now perfect in eight, which is a ſufficient number. The Pſalms are, the 8th, 15th, 84th, 100th, 103d, 104th, 117th, and 150th.

Thoſe children who cannot read are ordered when they kneel to hold up their hands in a ſupplicating poſture; it has a good effect on the children, and has a very decent appearance.

By

By dividing the children into claſſes, emulation is promoted, and the progreſs in learning better aſcertained. Some of the ſeniors are appointed to inſtruct the children who are in the firſt and ſecond claſſes, by which they improve themſelves, and aſſiſt the teachers.

The children in general are fond of learning the Collects, which ſtrengthens the memory, and employs ſome of their leiſure hours when at home during the week.

The viſitor calling over the liſt prevents any connivance of the teacher at the abſence of the children, and out of reſpect to the viſitor they are more regular in their attendance. The maſter or miſtreſs is ordered to get information of the cauſe of any child's abſence, and report it to the viſitor.

The walking regularly and ſilently to and from the church is of great ſervice; it produces a ſteadineſs which is not ſoon attained. To prevent noiſe or confuſion, the ſecond row of children never riſe till the firſt has moved off, the maſters and miſtreſſes preſerving ſilence.

The mode of diſtributing rewards by the viſitor to the children, is by giving the child a piece of card, with the date of the Sunday, the ſum, and the viſitor's name. Theſe cards are returned quarterly to the viſitor, who then pays the amount. The forfeiture of a card or cards is a puniſhment for bad behaviour. And as the poor children and their parents are not at firſt ſenſible of the advantages

tages that will ariſe to them from being inſtructed in reading, and the firſt principles of the Chriſtian Religion, every inducement in the power of the Committee, and others, has been held out to them, viz. A regular attendance for ſix months, and good behaviour, qualifies a child for being a candidate for the School of Induſtry; alſo for admittance into the Blue-Coat School, Margaret-Chapel, and Queen-Square Chapel Schools, in each of which Schools they are cloathed, and apprenticed afterwards.

N. B. It is ordered by the Governors of the Blue-Coat School,

"That every child, on his or her nomination for admiſſion into that School, be ordered to attend the Sunday-Schools from the time of ſuch nomination, and that they bring a certificate from the Committee of the Sunday-Schools of their attendance and good behaviour, at leaſt ſix months previous to their admiſſion into this School."

As the ſtate of the health of the children is now better known to the Ladies and Gentlemen of Bath, whenever the children are ſick (if proper objects) they are recommended to the Pauper Charity for medical advice and aſſiſtance.

The Committee allow three-pence a week out of the public fund to be diſtributed as rewards in each ſchool.

The weekly premiums given to the children, the great tenderneſs, benevolence, and attention, of the viſitors,

viſitors, have great and good conſequences. It is true, that it is not in the power of the Committee or Viſitors to do all they wiſh to do; if they could, ſo many poor children would not appear ſo badly clothed; but the depravity of the poor prevents many being relieved. If ſhoes, ſtockings, &c. were given to ſome few who appear moſt to want them, in a ſhort time the number would greatly increaſe, in expectation of their being alſo aſſiſted. The only method to avoid this inconvenience is, for the viſitors to inform themſelves of the real ſituation of the parents; if they find they cannot clothe their children, they may apply to the overſeers of the poor, who in general are ready to aſſiſt them; and from the following reſolution voluntarily entered into by each of the pariſhes, there is no doubt but the recommendation of a viſitor on ſuch occaſion would be properly attended to.

" *Bath, July* 1786. We, the Overſeers of the Poor of the different pariſhes in the city of Bath, and of the pariſhes of Walcot and Lyncomb and Widcomb, at the requeſt of the Gentlemen of the Committee for conducting the Sunday Schools, do hereby give notice to the ſeveral parents who have children in the ſaid ſchools, to ſend them at the hours appointed every Sunday morning and afternoon; as we are determined, on receiving complaint of their being detained at home, or ſuffered to abſent themſelves, to abridge the weekly pay of ſuch parents, agreeable to the directions of the magiſtrates. And that in future no poor perſon will be

relieved at the pariſh expence, unleſs their children are ſent for inſtruction to the ſaid ſchools, to which the Committee authoriſe us to ſay every child may be admitted, from ſix years of age and upwards.

James Trimnell, John Lewis,	St. Peter and Paul.
Robert Simpkins, Wm. Armstrong,	St. James.
George Briscoe, William Evans,	St. Michael.
John Hooper, Geo. Goodhind, Joseph Mansford,	Walcot.
Isaac Pye, William Butler,	Lyncomb and Widcomb.

"N. B. The parents are expected to ſend the children to ſchool with their hands and faces clean."

In conſequence of the attention of that excellent man the late Mr. *Jonas Hanway*, to the diſtreſſes of the chimney-ſweepers in London, (who are by his recommendation now become objects of the attention of Parliament) the viſitors of the Sunday Schools at Bath have collected ſeveral little boys, who ſweep chimneys, into their Schools, and it is hoped that all of that denomination will ſoon be Sunday ſcholars. Their behaviour is unexceptionable, and their appearance decent, as they are

waſhed

waſhed and clothed properly every Sunday. By this means the health and morals of theſe poor children are greatly improved.

The Committee meet the firſt Monday in the month to tranſact buſineſs.

If thoſe Ladies and Gentlemen who recommend children to the Sunday Schools would, on their abſenting themſelves, or behaving improperly, reprimand the parents and children, and in ſome degree withhold their aſſiſtance, it would be of great uſe.

On the viſitors every thing depends; and no one ſhould undertake that office, who is not reſolved to perſevere in it; it is an office that will give the higheſt ſatisfaction the human mind is capable of receiving. To inſtruct the ignorant, to promote the Chriſtian religion, to aſſiſt real objects of charity, to comfort the afflicted, and viſit the ſick, are ſuch virtues, that he who practiſes them will not only be rewarded here, but hereafter. And when two or three hours each Sunday can produce ſo much happineſs, who that reflects would loſe ſuch real pleaſure? But it muſt not be forgotten that this pleaſure is not to be obtained without ſome difficulties. The viſitors have to combat and bear with the ignorance, ingratitude, and even rudeneſs of the parents, who are often blind to their own intereſt. In this country of civil liberty, we cannot compel people to do that which is even for their own advantage. *Perſuaſion* therefore is the only method, with a reſolution never to be pro-

voked to wrath. Pity muſt take place of anger; and the grand object had in view to reform the minds of the riſing generation make every impediment vaniſh. In fact,

" Who does the beſt his circumſtance allows,
" Does well, acts nobly:—Angels can do no more."

No argument can ſo effectually prove the utility of viſitors, as the difference of attendance and behaviour of the children when they have viſitors, and when they have not, in this city; ſeveral viſitors leave it for the ſummer months, during which time the ſchools decreaſe in number. It is therefore *moſt earneſtly recommended* to the viſitors to appoint aſſiſtants, and to every well-wiſher to the Sunday-Schools to do every thing in their power to increaſe the number of Sunday ſcholars; the ignorance or diffidence of the poor frequently preventing the ſending their children, unleſs they are applied to, or their children recommended by perſons of character.

SCHOOL OF INDUSTRY.

THIS ſchool conſiſts of one hundred and eighty children, ſix miſtreſſes, a matron, a weaver, and wool-comber.

30 little girls are taught to knit garters and ſtockings.

30 little boys, to knit garters and ſtockings; alſo to make nets of all ſorts.

30 girls, to ſpin wool for clothing and ſtockings; alſo to card the wool.

30 girls, to ſpin flax to make their linen.

30 boys, to ſpin wool for clothing and ſtockings; alſo to card the wool.

30 girls, to ſew; who make and mend their linen, &c.

The matron inſpects all the ſchools, takes an account of what wool, flax, &c. is brought into, and goes out of the houſe; alſo of what is delivered to each ſchool, and what is returned. Pays all ſmall bills; gives an account of all occurrences to the ſuperintendent and viſitors: and regularly attends the miſtreſſes and children to the church on Sundays.

The weaver weaves the clothing and linen for the children's wear.

The

The wool-comber combs the wool, waſhes and dyes the worſted: teaches the ſpinning boys daily to read; and is a Sunday ſchoolmaſter to them.

As the preſent plan was formed by ſix ladies, with the concurrence of the Committee, each lady has a ſchool under her particular care; they apply to the ſuperintendent for wool, flax, linen, &c. and report to him any miſbehaviour in the miſtreſſes or children, that he may lay the complaint before the Committee.

Three gentlemen viſit theſe ſchools conſtantly; one is the ſuperintendent, the other two his aſſiſtants. The ſuperintendent orders all the raw materials, and ſees that the ſtanding orders of the Committee are put in force; ſettles the matron's accounts quarterly, for the inſpection of the Committee; and reports to them at the ſame time the ſtate of the ſchools. He is an aſſiſtant to the ladies, enforces their orders, and takes particular care that they are treated with reſpect by the teachers and children. He attends the ſchools every day at eleven o'clock, and oftener when buſineſs requires it.

The aſſiſtants attend each once a week, or oftener if neceſſary; or when the ſuperintendent is abſent. The ſuperintendent gives every information in his power to his aſſiſtants, that in caſe of his abſence, illneſs, or death, they may be able to ſupply his place.

The Clergy reſident at Bath viſit the School of Induſtry weekly, hear the children read, catechiſe them, and alſo make a report in writing to the Committee of their obſervations.

The Committee meet the third Monday in the month. Not leſs than three in ſummer, and five in winter, form a Committee.

The viſitors book is firſt read; then letters received; afterwards the ſuperintendent's reports; and the buſineſs finiſhes with the reſolutions of the day.

The hours of attendance for the children are, from Lady-day to Michaelmas, at ſeven o'clock in the morning, till nine; they then go to breakfaſt, return at ten, and ſtay till one o'clock, when they go to dinner, and come back at two, and ſtay till ſix o'clock in the evening. From Michaelmas to Lady-day they attend at nine in the morning till one, return at two, and ſtay till it is dark. Prayers are read to them by their teachers every morning and evening, and each child has a leſſon twice a day in ſpelling or reading.

To encourage the children to be active and induſtrious—if they have finiſhed their taſk before prayer time, (which is at five o'clock in ſummer) as ſoon as prayers are over they are diſmiſſed, the reſt ſtay till ſix o'clock.

The intent of the School of Induſtry is to bring up the children in a habit of induſtry, to teach them employments that will always be of uſe to themſelves,

ſelves, or enable them to earn their ſubſiſtence. It was found abſolutely neceſſary to begin with knitting and ſpinning, as the girls would never attend to thoſe uſeful works, if they learned firſt to ſew; and no other needle-work is put into their hands but ſuch as they are likely to uſe themſelves.

To qualify the girls for apprentices or ſervants to mechanics, tradeſmen, or farmers, is the object in view. To knit ſtockings, or make nets, will be a temporary employment, and preſerve them from idleneſs. To ſpin worſted or flax will have the ſame good effect, and may be a future conſtant employment, or occaſional, when out of ſervice.

Sewing is abſolutely neceſſary for all females to know; thus a girl who has gone through the ſchools, will be able to prepare the materials for her own clothing, make her ſtockings, make up and mend her linen and clothes; and, with the daily inſtruction ſhe receives in the Sunday Schools and School of Induſtry, will be qualified in every reſpect to be a uſeful and worthy member of ſociety.

The largeſt girls take it by turns to clean the houſe. Several of them have entered into ſervice, and have done credit to the inſtitution.

The matron is allowed 25l. per annum.

The miſtreſſes 20l. per annum, as they are alſo Sunday School miſtreſſes.

The weaver is paid by the yard.

The

The wool-comber for his work.

The wool is bought by the pack, then dyed, afterwards ſcribbled, and ſpun for the clothing; ſome wool is alſo bought and dyed, then combed for the warp; the wool for the ſtockings is combed, then dyed, afterwards ſpun for the ſtockings. The offings or pinnings, which remain after the wool is combed, are ſpun and woven, and make linſey-woolſey or coarſe blankets. The waſte in ſpinning is converted to coarſe yarn for mops; therefore very little is loſt.

The worſted makes the ſtockings for the houſe, and for ſtockings given to the Sunday School children, which are ſold for that purpoſe at the price of the worſted. The beſt knitters make ſtockings for ſale.

The flax is ſpun to make linen for the children; alſo check, coarſe linings, and the warp of linſey-woolſey. The wool is ſpun for the cloth, linſey-woolſey, and ſtockings for the children. The ſurplus of the worſted is ſold to hoſiers, and of the thread to different trades.

They uſe the long wheel to ſpin wool, the ſingle and double wheel for flax. The ſpinners at the double wheel do about three to two in proportion to the ſingle wheel.

The knitting of a pair of ſtockings is equal to the value of the worſted they contain, unleſs the worſted is fine, then more in proportion to the time they take

take in making. A pair of ſtockings on an average for children weighs five ounces. Stockings in general are longer by ſeveral inches than is neceſſary, which increaſes the price, therefore it ſhould be attended to.

The moſt clear and exact account is kept of the work done in the different ſchools, to aſcertain which branch is moſt likely to anſwer the intent of the inſtitution.

The clothing for the boys, conſiſts of a pair of ſhoes, a pair of ſtockings, a ſhirt, a jacket and trowſers of olive-coloured cloth, or a coat and waiſtcoat of the ſame, with a pair of leather breeches. A cap of the cloth, with an orange-coloured binding and tuft.

The clothing for the girls, conſiſts of a pair of ſhoes, a pair of ſtockings, a ſhift, a check bib and apron, a linſey-woolſey gown of olive-colour, a cap and tippet; inſtead of a ribbon is a binder of linen with an orange-coloured border, on which is marked with permanent ink "REWARD OF INDUSTRY."

The expence of clothing is eſtimated on an average at fifteen ſhillings each.

The children of the School of Induſtry are clothed every year on Eaſter Sunday. The new clothes are only worn on Sundays, but at the end of the year are given to them to wear daily.

The following order is ſent to the parents:

"This

" This is to inform you, that the clothes are not " given to the children, but lent during the firſt " year; and to be worn only on Sundays, and " whenever they attend at church.

" By order of the Committee of the School of " Induſtry."

And they ſign a paper on delivery of the clothes, promiſing to deliver up every article of their clothing to the Committee in caſe their children are diſmiſſed, or they take them away before the expiration of the year.

There is a box in the Committee-Room; alſo one in each of the ſchools, on which is written " REWARDS OF INDUSTRY." The money is taken out of theſe boxes quarterly, and divided into ſix equal parts, and given to the viſitor of each ſchool, to diſtribute to the moſt induſtrious.

REMARKS.

Every branch of manufacture eſtabliſhed for the public good, ſhould be made as clear and intelligible as poſſible, that not only the Ladies viſitors may underſtand them, but the Gentlemen alſo of the Committee; this will enable every viſitor to take an active part in conducting the buſineſs; otherwiſe the abſence, or ſickneſs of one or two viſitors (if alone competent judges) would prove highly prejudicial.

Excluſive

Excluſive of the advantages that will ariſe to the School of Induſtry from the viſitors being perfectly acquainted with every branch carried on there; the viſitors will appear in a more reſpectable light to ſtrangers, when they are able to anſwer ſuch queſtions as it is natural for them to aſk.

And as ſeveral of the viſitors leave Bath occaſionally, particularly in ſummer, they may have it in their power to promote ſimilar ſchools in other places, which without a ſufficient knowledge in thoſe branches they cannot do.

As a uniform mode of acting is eſſentially neceſſary in all buſineſs, no deviation from an adopted plan ſhould be permitted without the approbation of the majority concerned.

The fluctuation of the children in the Schools of Induſtry is very detrimental to the reduction of the annual expence; for by the time that the children can earn ſomething for themſelves, excluſive of clothing, and contribute towards defraying the expences, they are taken away by their parents. It is earneſtly to be wiſhed that the children could be kept four years; then a much greater benefit would ariſe to them, their parents, and the public, and a permanent fund would be eſtabliſhed to ſupport the inſtitution, with ſome ſmall aſſiſtance from the public.

No town or city in this kingdom labours under greater diſadvantages than the city of Bath, in regard

gard to reforming the morals of the lower claſs of people. The ſelling of ſand, and picking of cinders, are idle and dirty employments; and the proviſions given away is ſufficient to keep all the poor children in Bath from ſtarving.

Nothing could have made ſo ſurpriſing a change in the behaviour of the poor, but the indefatigable perſeverance of the viſitors, whoſe generoſity has been unbounded, attendance conſtant, mildneſs, tenderneſs, and forbearance ſo great, as even to convince the poor and ignorant, that the Ladies and Gentlemen of Bath have their preſent and future happineſs at heart. The great countenance ſhewn by perſons of rank and fortune, who occaſionally come to Bath, and who frequently viſit the ſchools, and attend at the Abbey on Sunday evenings, make a very ſtrong impreſſion on the children and parents.

It was my full intention to have given an accurate account of the mode of making the clothing, with the price of the raw materials, the expence of dying, ſcribbling, carding, ſpinning, combing, weaving, milling, dreſſing, knitting, netting, &c. &c. but the difference of the quality of cloth and linſey-woolſey varies greatly, and the prices of work more ſo, according to the ſituation of the places; hardly two counties being the ſame.

APPENDIX.

The Names of the Gentlemen who form the preſent Committee for the Management of the Sunday-Schools, and School of Induſtry, in Bath.

THE Mayor and Juſtices of Bath, for the time being
The Rev. Dr. Lovell, archdeacon of Bath
The Rev. Dr. Phillott, rector of Bath
The Rev. Mr. Sibley, rector of Walcot

Rev. Dr. Griffith	Mr. Francis Anſtey
Rev. Dr. Gabriel	Mr. Francis Bennet
Rev. Mr. Armſtrong	Mr. John Boylſton
Rev. Mr. Dart	Major Brooke
Rev. Mr. Dowſon	Mr. Charles Coxe
Rev. Mr. Morgan	Mr. Cruttwell
Rev. Mr. Maggs	Mr. Cole
Rev. Mr. Page	Mr. William Dawſon
Rev. Mr. Watts	Mr. Henry Dickanſon
Sir Wm. Wheler, bart.	Mr. Dodington Egerton
Sir J. Riggs Miller, bart.	Mr. Falkner
Sir John Preſtwich, bart.	Major Hatſell
Dr. Falconer	Mr. Hay
Dr. Fothergill	Mr. Thomas Lowfeild
Dr. Parry	Mr. Thomas Neate
Dr. Richmond	Mr. Nicholls
Mr. Edmund Anderdon	Mr. George Ramſay

Mr.

Mr. Henry Southby
Mr. Spackman
Mr. John Toke
Mr. James Warren
Mr. Weſt.

Rev. Mr. Page, lecturer

Mr. Henry Southby,
Major Brooke,
} Treaſurers

Mr. Cruttwell, Deputy Treaſurer.

The Committee meet the third Monday in the month for the School of Induſtry. No leſs than five in winter, and three in ſummer, form a Committee.

The different perſons appointed to aſſiſt in the Sunday-Schools, excluſive of thoſe already mentioned, are,

A Lecturer, who reads prayers and gives a lecture to the children every Sunday evening.

A Clerk, who attends at the ſame time.

The Sexton, and aſſiſtants, who clear the Abbey, place the forms and matts, light the candles, blow the organ, &c.

Two Treaſurers receive all donations, and pay all diſburſements, of which they give a quarterly account to the Committee, which accounts are audited by a ſelect Committee.

A Secretary attends the meetings of the Committee, writes letters, ſends ſummonſes, enters all money received at the different Libraries, Pump-Rooms, &c. and aſſiſts the treaſurers in ſettling their accounts.

Orders to be read and given to the Parents, on the admittance of their Children into the Sunday-Schools, to be ſet up in their Houſes.

1*ſt.* That they regularly ſend their children to ſchool clean, waſhed, and combed, every Sunday at nine in the morning, and at three in the afternoon.

2*dly.* That while they thus ſend their children to learn their duty, they do not forget their own, by breaking the Sabbath, and idling away their time in alehouſes or elſewhere, but conſtantly go to church to thank GOD for his bleſſings received; to pray to Him for future favour and protection; and to hear their duty in all reſpects to Him, their neighbours, and themſelves, explained.

3*dly.* That they be cautious not to ſwear, or uſe any kind of improper or indecent language before their children, but teach them to reverence the Name of GOD, to reſpect their ſuperiors, and to do no harm to any, but all the good they can to every body.

4*thly.* That they particularly teach them to ſpeak the truth; to be honeſt, and have a proper regard for their character; never ſuffering them to tell a lie, or bring home any thing belonging to others, without correcting them for it; and alſo making them to carry back what they have ſo taken.

5*thly*. That they inſtruct them in ſome uſeful employment, as early as poſſible, to keep them out of idleneſs and miſchief, and give them a habit of induſtry, by which they will ſoon be able to ſupport themſelves, and aſſiſt their parents.

6*thly*. That they be more eſpecially careful never to give them an example of drunkenneſs, leſt they teach them a ſin that leads to every other, and brings ſo many to untimely, and often ſhameful deaths.

7*thly*. That ſuch parents as can read, do teach their children, at all leiſure times, to repeat their catechiſm, for their greater improvement.

8*thly*. That they freely ſubmit their children to be chaſtiſed for their faults at ſchool, and forbear going thither on ſuch occaſions, that the maſters and miſtreſſes may neither be interrupted nor diſcouraged in the performance of their duty;—but if they ſhould have any juſt cauſe of complaint on this account, that they make it to the Committee at their monthly meeting (the firſt Monday in every month) at the Committee-Room in St. James's-ſtreet.

9*thly*. That if the parents ſhall neglect to obſerve theſe orders, their children will be diſmiſſed from the ſchool, and forfeit all the advantages which they might otherwiſe receive from this charity.

The proper FORM by which any Benefaction may be given to the Deſigns of this Society, to prevent any Doubt or Miſtake, is as follows:

Item. I *A. B.* do hereby give and bequeath unto *C. D.* of ———, and *E. F.* of ———, the ſum of ——, to be raiſed and paid by and out of all my ready money, plate, goods, and perſonal effects, which by law I may, or can charge with the payment of the ſame, (and not out of any part of my lands, tenements, or hereditaments) upon truſt, that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the time being, of a voluntary Society, commonly called or known by the name of the Committee of Sunday-Schools in the city of Bath, which firſt met in the year 1785, and now do, or lately did, hold their monthly meetings at their houſe in St. James's-ſtreet, called *The School of Induſtry*; which ſaid ſum of ——, I deſire may be applied towards carrying on the charitable deſign of the ſaid Society.

As ſeveral families in this city frequently give ſoup in the winter to the children in the Sunday-Schools, I inſert the following receipt for making a cheap meſs, which I call my *Pauper Soup.*

"Take eight pounds of coarſe gravy beef, to which put four gallons of water, a bunch of turnips and carrots, ſome whole onions, pepper, and ſalt; let

let them ſtew gently for five hours; to theſe add all the pieces of ſtale bread collected in your family during the week, alſo the bones of cold meat broken in pieces. This bread and meat ſhould be carefully put in ſeparate diſhes daily. As I always have ſome of this ſoup at my own table, and my ſervants partake of it, I can depend on its being good; and as a proof of it, I have known this ſoup to be preferred to that made from the beſt beef. Some ſplit peas, rice, or barley, may be added to advantage. This will fill thirty pint porringers. I have it made on Saturday, it remains till Sunday, when it is warmed again.

EXPENCE.	*s.*	*d.*
8 lb. of beef at 2½d per lb. —	1	8
Turnips and carrots — —	0	2
Onions, pepper, and ſalt ——	0	2
	2	0

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The following Tables are intended to ſhew the Plan of the Returns made to the Committee of the Children in the *School of Induſtry*, and the *Sunday Schools*. They are collected together every Month, and formed into one general monthly Return, and delivered to the Committee the firſt Monday in the Month.

List of Children in Sunday School.

JANUARY 1789.

Names.	1st		8th		15th		22d		29th		Number 12.
	M	A	M	A	M	A	M	A	M	A	Present.
1 A. B.	.	.									
2 A. C.	a	.									*Jan.* 1st { Morning / Afternoon
3 A. D.	a	.									
4 A. E.	.	a									8th { Morning / Afternoon
5 A. F.	.	a									
6 A. G.	a	a									15th { Morning / Afternoon
7 A. H.	s	.									
8 A. I.	.	s									22d { Morning / Afternoon
9 A. K.	s	s									
10 A. L.	.	.									29th { Morning / Afternoon
11 A. M.	.	.									
12 A. N.	.	.									

EXPLANATION.

M. Morning. A. Afternoon
. Present
a Absent at Roll-Calling in M. but came afterwards
a Absent
s Sick

Present	—	8
Absent	—	2
Sick	—	2
		12

Mrs. **WEEKLY SCHOOL,** 1788.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
1 A. B.	·/·																														
2 A. C.	a/·																														
3 A. D.	a/·																														
4 A. E.	·/a																														
5 A. F.	·/a																														
6 A. G.	a/a																														
7 A. H.	s/·																														
8 A. I.	·/s																														
9 A. K.	s/s																														
10 A. L.	1/·																														
11 A. M.	·/1																														
12 A. N.	1/1																														

EXPLANATION.

1 Preſent Morning and Afternoon.
2 Abſent at Morning Roll-Calling.
3 Abſent all the Morning.
4 Abſent at Afternoon Roll-Calling.
5 Abſent all the Afternoon.
6 Abſent Morning and Afternoon.
7 Sick in the Morning.
8 Sick in the Afternoon.
9 Sick Morning and Afternoon
10 Abſent with leave in the Morning.
11 Abſent with leave in the Afternoon.
12 Abſent with leave both Morning and Afternoon.

The Number of Sick, abſent with or without Leave, being deducted from the Total effective Number, ſhews the Number preſent each Day.

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